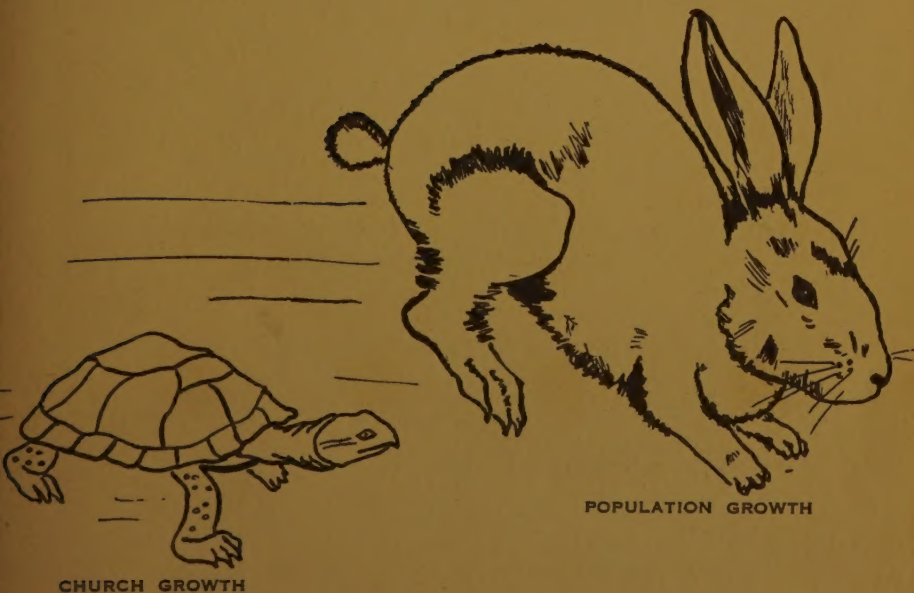


INTEGRITY

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8-11



—CONVERSION—

C O N T E N T S

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EDITORIAL

IN all the recent talk about the relative number of conversions from Protestantism to Catholicism and vice versa, and amid all the figures produced to show the increase in numbers in the Catholic Church, we Catholics may overlook the fact that, on a world basis, the increase in the number of Catholics nowhere equals the increase in population. This is especially true in those countries where the birth rate is highest. In 1940, for instance, while the Catholic Church increased yearly by 200,000 converts, the number of pagans and Mohammedans increased by at least 10 million. Obviously then there is no reason for complacency, especially since we are expected to share the urgency of Our Lord: "Go and compel them to come in."

We hope to have a future issue of INTEGRITY on the missions. Consequently, in this issue we are confining ourselves chiefly to the conversion of those in countries where the Church is definitely established: Christians separated by the heritage of four centuries from the One Body; neo-pagans for whom all Christian tradition is exceedingly dim; children of Israel who have never accepted Christ. For the separated Christians—especially in view of their ecumenical meeting at Evanston this month—we pray Our Lord's prayer that "they all may be one." While we pray for their acceptance of the Church, and while we pray for the joyful entrance into the Body of Christ of those whose ancestors knew Him by promise, we pray for ourselves that our human weaknesses and failures and lack of co-operation with grace won't prevent them from recognizing in the Church the Face of Christ. We cannot preen ourselves because here and there a prominent person becomes a Catholic, nor because there is a trickle of people into the Church. It is up to us to make the Body of Christ *visible* to the whole populace.

The legend of the hare and the tortoise (see our cover) ends with the tortoise overtaking the hare. That is our earnest desire, but are we making it come true?

THE EDITOR



The Jews

THE desire for the conversion of the Jews—Christ's own kinsmen—assumes a special poignancy for the ardent Catholic. Michael David, himself a Jewish convert, discusses the obstacles and the opportunities that confront the Jew as he looks at the Catholic Church.

Michael David: A Jew is exceedingly difficult to define. The definition must cope with at least three or four complex things: religion, nationality, history, culture. There are Jews who are black, Jews who are white; Jews who believe in God and, in a manner of speaking, "Jews" who are atheists. Russian Jews are not physically akin to Arabian Jews. Jews in India and China look like Hindus and Chinese. Soil and sun, language and flag, even belief and unbelief, do not seem sufficient either to make or unmake the Jew.

For our purpose, it is sufficient to say that any blood descendant of Abraham (through the line of Isaac and Jacob), or

descendants of anyone assimilated to this people (among others, the Khazar nation in about the eighth century) are Jews. This is a rule-of-thumb definition, not a precise and theological one, but it will do for our purposes. In the main, both Jews and Gentiles distinguish between themselves on the basis of this kind of definition.

Other things can be said about Jews in general. Here are a few of the most important. Their history and destiny are unique on the face of the earth. They know it, and the world knows it. Actually, the strangeness of it bears unwilling witness to the historical actuality of Christ and the Church. Jews may not agree to that, but almost all of them feel—at least deep down in their bones—that no facile natural explanation (minority psychology, or dialectical materialism, for example) explains their history.

This people has been given, probably for the sake of their special vocation, a lot of drive and energy. Called by God to give Christ to the world, they were given the natural aptitude for the work. They are, to this day, a kind of all-out people. If they are materialists, they are not so by half measure. It must be mink coats, Florida in the winter, and all that goes with it. When they are materialists, their materialism is a "mystique." They are an apostolic people. No accident that both St. Paul and Karl Marx are Jews. Zealous they are, but their zeal is for God, or against Him.

separated from the world

They are a people separated from the "world" by God. Even the atheists probably never get over this "separate" mentality, though they condemn it. Two things must come to be understood here—one on the part of the Jews, and one by Christians. The Jews must come to realize that their separateness was meant only for the limited period in God's providence, when the prevailing gross idolatry demanded their isolation, for safety of faith and morals. But after Christ, men were to be one. God never intended to send division among men forever.

Christians on the other hand must try to understand that it was *God Himself* Who demanded their separateness for thousands of years, and punished severely all their attempts "to be as other nations," and to mix with them. One of the chief patterns in Old Testament history is that of the Jews falling away from the One True God, mixing with the pagans around them, and being brought back to their monotheistic heritage only after God has visited them with bloody wars, defeats, and exiles. Inviting the Jew to enter the Church evokes in him scruples of loyalty and

faithfulness—scruples which appear to be founded on the experience of several thousand years. So often his fathers were punished for "falling away." When you speak to him now about the Church, he feels you are inviting him to "*Come, do it again*, try it out once more."

So much for general observations. Coming down to the facts of our times, we have to note that Jews are as divided among themselves as are Christians since the Reformation. If Orthodox Jews may loosely be called the "Catholic" element of Jewry (the element that clings to the supernatural content of their religion), then the Conservative Jews may perhaps be called "high church Jews." For these treasure the liturgy and ceremonial, yet wish to adjust their faith to so-called progress and civilization. Reformed Jews and liberals retain belief in God, but are more concerned with humanitarianism than with worship as such. In this, they are not unlike some present day Protestant sects. Finally there are a large number of Jews, indifferentists, agnostics, or even atheists, who remain associated to their people, but by way of group instinct, rather than by theology.

unity in dissension

In many ways the Jews mirror our times. With "neither prince nor prophet" their unity must always be more emotional than intellectual. Dissension constrains them, like many Protestants, to dogmatize about their lack of dogma, and to make of ambiguity a new moral virtue, which they call tolerance (a tolerance not only of men in error, but of error itself). "Given three rabbis, there will be four theological opinions," is one variation of a joke they like to tell on themselves.

Any question of conversion must take into consideration both the general truths about Judaism and the *de facto* situation of Jewry today—cut up as it is into all these segments.

The straight classical route from Judaism to Christianity is the one offered to Orthodox Jews. Theoretically it is the Orthodox who are nearest to the Church, but for practical reasons they are the farthest removed. It works like this. They fully accept the Old Testament. They believe in the realm of the supernatural order: in God and in the immortality of the soul; in judgment and in the life to come. They have, moreover, a knowledge of the one who is to be sent—the Deliverer, the Messiah. Given this foundation, and given any acquaintance with Christ, and His teachings, there would seem to be no obstacle here for the man of good will who calls on God for grace.

Nevertheless, it is just the Orthodox who are most "separatist" and most convinced that God requires them to be so. This, of course, is to be attributed not to the mosaic essentials, but to the rabbinical accidentals of contemporary orthodoxy. Besides all this, the Orthodox are largely "old-country" folk. Language and cultural barriers make it extremely difficult to reach them. Closest to Catholicism by reason of their beliefs, they are farthest from it when it comes to practical acceptance. Rabbi Zolli was a recent exception. But his scholarship had passed over the barriers. Superior talent is not common to man.

the high road and the low

The Conservative Jews have less supernatural content in their faith, but they are somewhat more easily brought into contact with the knowledge of Christ. This is even more true of the liberal Jew, who has so little he believes in, and who is often restless about religion. In fact, he is not without family pride in Christ's Jewish background. "A great man," is his feeling—"the greatest of the prophets."

Farthest removed from the Church, but perhaps most easily brought into contact with it, are the indifferent Jews—the "deists," agnostics and atheists. Their conversion seems more nearly the conversion of the pagan than of the Jew. Yet it is interesting to note that in a certain sense such converts must relive, as it were, the Old Covenant as well as the New. If they are to accept the teaching of the Catholic Church, they must come, logically, to see the Jews as a chosen people, and the Bible (with its centuries of messianic prophecy) as God's special revelation to His people.

I do not mean to say that these Jews who come to the Church after finding themselves outside any formal religious allegiance are Jews who are oblivious of their heritage.

On the contrary, my own experience, for what it is worth, indicates that most converts *have had* religious training. But even before studying the groundwork of Christianity, they seem to have experienced a breaking away from the mother mold of Judaism for either cultural, political, or philosophical reasons.

This seems to be the "middle road," and the most frequented to Rome. There is a "low road"—but few converts are totally oblivious of their Jewish heritage; and there is a "high road"—but equally few, exclusively immersed in that heritage, make of it a stepping stone to Christianity. (Notable exceptions are to be found, of course. God does not consult statistical norms when He pours out His grace.)

what a Jewish convert must suffer

It would be helpful for Catholics to have a realistic picture of what a Jewish convert must expect to face by way of family and social problems. Surely there are instances of Protestant families breaking up over the conversion of one of their members. But it is doubtful whether there is such intensity of feeling, such almost mystical awareness of the reality of Baptism, among any other people, as is to be found with the Jews. It is literally true that a conversion in an Orthodox home will result in the recitation of "the Prayers for the Dead," and almost certain expulsion of the "betrayers." I wish to make it quite clear that all this can happen with as much good conscience, and as deep heartbreak, on the one side as on the other. At the very least, among completely "emancipated" Jews—Jews who would not strenuously object if a relative became a Unitarian, a Christian Scientist or even a quiet atheist—there is such a true instinct about the inner reality of the Roman Catholic Church, that they look with horror upon any conversion to her communion. The Jew remains exquisitely sensitive to supernatural realities.

Separation from family, loss of friends, economic insecurity too, perhaps—all these are more likely than not to be encountered by the Jew seeking admission into the Church. Add to this the existence of a certain amount of anti-Semitism among the Catholics he wishes to join, and it can be seen at once that it is not a step he takes blithely.

Of course, it is the pearl of great price he receives, and he must be ready to give up all that he has for it. But it is good for Catholics to know what factors are involved in his conversion.

Zionism

What about Zionism? How does this affect the question of Jewish conversion? There is very little to be said about this at the present time. The whole matter is fraught with political, social—yes, and theological complexities. Almighty God can cer-



WE SHOULD BLAME HIM?

Attempts to win the Jew
To him seem mighty pathetic.
Can all our claims be true,
With lots of us anti-Semitic?

tainly use Zionism for purposes not shared by Zionists. The attitude of the Church has been strictly "hands off." Watch and wait. Where the Church has nothing to say, I am not inclined to anticipate.

But if the theological implications of Zionism are not yet clear, there is plenty of Catholic theology dealing with the conversion of the Jews, and some of it is very explicit. Anyone interested in the Jewish people should know its essentials. It is all rooted in that tremendous chapter of St. Paul's Epistle to the Romans, Chapter Eleven. Let us look at a few critical verses.

"I say then: Has God cast off his people? By no means! For I also am an Israelite of the posterity of Abraham, of the tribe of Benjamin. . . . I say then: have they so stumbled as to fall? By no means! But by their offense salvation has come to the Gentiles, that they may be jealous of them. Now if their offense is the riches of the world, and their decline the riches of the Gentiles, how much more their full number! . . . For if the rejection of them is the reconciliation of the world, what will the reception of them be but life from the dead? . . . And they also, if they do not continue in unbelief, will be grafted in; for God is able to graft them back.

"For if thou hast been cut off from the wild olive tree which is natural to thee, and contrary to nature hast been grafted into the cultivated olive tree, how much more shall these, the natural branches, be grafted into their own olive tree!"

the testimony of St. Paul

"For I would not, brethren, have you ignorant of this mystery, lest you should be wise in your own conceits, that a partial blindness only has befallen Israel, until the full number of the Gentiles should enter, and thus all Israel should be saved. . . . For the gifts and the call of God are without repentance. . . . Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!"

St. Paul is a man who has been caught up to third heaven. He has seen what it is not given human tongue to utter. He has written profoundly on the full sweep of Christian mystery. And at what point does he break into that cry of amazement—"Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!" Precisely at the point where he is considering God's providence with the Jews, and their role in the salvation of the human race. No wonder then, that this is a place to

tread carefully. (There have been no lack of well-meaning books thoroughly working out the Apocalypse for us, and explaining all that must come to pass in Israel before the end of time.)

But if we can say only a little in explanation of St. Paul's words, we can say that little with complete confidence. "All Israel shall be saved." It has been the common teaching of the Church since the time of the Apostles that we may expect to see one day, the mass conversion of the Jews. Commentators do not understand "all Israel" to mean every single, individual Jew, but the overwhelming number.

Curiously enough, this is part of the reason Luther so hated the Jews, and is on record for urging their persecution. He expected to see them all enter the Lutheran fold—that in itself would be proof that his sect, and not the Catholic Church, was truly Christ's kingdom on earth. But hardly any Jews in all Germany came over to him, so he changed his mind about their destiny, and about how they ought to be treated by the Christian world.

when will the Jews be converted?

When will these great things take place, and in what manner? Here the Church has given us no definitions. Commentators differ on the meaning of St. Paul's mysterious words: "What will the reception of them be but life from the dead." Obviously the conversion of the Jews is going to mark some pretty important events, if St. Paul uses that kind of language about it. Some people have actually opposed the conversion of the Jews for fear that by the phrase "life from the dead" St. Paul meant the end of the world and the resurrection. The point seems to be, "why hasten the end of the world?" Even if such were his meaning, which is far from clear, the Christian viewpoint would certainly involve those last words of the New Testament. "He who testifies to these things says, 'It is true, I come quickly!' Amen! Come, Lord Jesus. The grace of our Lord Jesus Christ be with all. Amen." So ends the body of Christian revelation.

"A partial blindness only has befallen Israel, until the full number of the Gentiles should enter. . . ." This is the only indication we get from St. Paul as to when these things will happen. The Jews are not to come in until the fullness of the Gentiles has come over.

This poses a practical problem. It seems pretty clear that the fullness of the Gentiles has by no means passed over to Christianity.

Pagans by the fifty millions have not yet had any real contact with Christ—and this although the gospel has now touched every

continent. It has touched, but not yet penetrated, infiltrated, pagan Asia and Africa.

"Well then," some might argue," this is not yet the time for the conversion of the Jews. Are we to anticipate the providence of God?" The Christian principle to work with here, is that God's providence never excludes man's efforts. Human efforts are, indeed, one of the chief factors in His providence. We must do what charity bids us, and leave the times in God's hands. Effort now; success when God wills it.

our responsibility increases

We can say something more than that. It is a certain thing that the intellectual and spiritual environment of world Jewry has qualitatively changed in the last few centuries. The gates of the ghetto have been torn away—apparently forever. The Jews are ever learning more about Christ. As their ignorance diminishes, their responsibility probably increases. So does ours to them.

What if, associated with Christ's Church, in their minds, is the derision, mockery, and downright devilish hatred of so-called Christians? The real "Christ-killers" in the twentieth century are those who with full knowledge and responsibility commit mortal sin—and the more serious sins are always those against charity. Let us, for God's sake, be careful in our parish schools to see that no cockle is sown along with the seed of Christ's word. This is not a point I mention at random. The overwhelming number of surviving Jews now live in the English-speaking countries of the world. And, rightly or wrongly, many of these Jews have been given the impression that the Church permits (and occasionally encourages) the anti-Semitic formation of her young.

But if we must not wait for apocalyptic events before exerting ourselves on behalf of the Jews, it remains true that the times we live in may condition that exertion. There is little likelihood, as this is being written, of the universal conversion of the Jews. We must think still in terms of individual conversions. Yet perhaps, the number of these could be doubled in our own times with the requisite increase of charity, knowledge, and zeal on the part of Catholics.

If anyone has been placed by God in a position where he can help some Jewish person to see Christ, it would be well for him to keep two Jewish conversions in mind: Rabbi Zolli's and Edith Stein's. The latter, who became a Carmelite nun, and later perished in a concentration camp, while yet a Jewess, chanced upon a volume of St. Teresa of Avila. She picked it up, read the

first page, took it to her room, stayed up all night with it, read it from cover to cover, and closed it with one remark, "It is the truth." Then she asked for Baptism. Rabbi Zolli studied the New Testament and loved the person of Jesus Christ for a period of over twenty years, during which he gradually came to realize the unique character of the Catholic Church and his obligation to seek admission into His Mystical Body.

knowledge and love

No doubt Edith Stein's conversion has a dramatic note lacking in the other. But God does not seem especially concerned about dramatics. He works with men according to their individual characteristics, and we must be like Him in this. We must be prepared to be patient and interested over a period of twenty years, if He asks it of us. And it would seem that most conversions work themselves out in years rather than days. Jews in particular have lots of misconceptions about that "great, cold, formidable institution," the Holy Roman Catholic Church. These generally melt away, one by one, in the warmth of individual friendships with Catholics. So it is patience, much patience, which is required.

Knowledge can help one to help the Jews. There is no getting away from it. A general knowledge of the Old Testament, not to mention the New, and at least an outline familiarity with the sorrowful pattern of Jewish history would be worth acquiring.

It is fundamental that there be literature available for Jews interested in the Church. This is being supplied, providentially, by the Congregation of Our Lady of Sion (whose mission is directed to the Jews) and by a number of notable converts—such as Dr. Zolli, Father Oesterreicher, Father Raphael Simon, O.C.S.O. and Dr. Karl Stern. It would be useful to have some of these books available in home or library.

On the other hand, I suppose it goes without saying that no amount of learning, in itself, can effect a conversion. Conversion is, first of all, God's work. And human instrumentation is always chiefly by way of permitting Christ's love to shine forth in one's words and deeds. Love can certainly express itself in study, and learning may be a *sine qua non* for the work of conversion. If we are able, we ought in charity to acquire the necessary knowledge. But if, unavoidably, we lack it, it can be found. There are books and priests who can supply. There is nothing that can supply for love. Once in a while that love is felt emanating straight from God. I know a girl, the sister of an Orthodox Rabbi, who used to go to Church with her Catholic girl-friend, during exposition of the Blessed Sacrament. She understood everything.

Jesus made Himself known. Most of the time He chooses to do this through people, however, rather than through the Sacrament of the Altar. The very first step toward the conversion of the Jews is the desire of Catholics that they be converted.

Once during the last World War, our ship pulled into Boston after an icy, January, Atlantic crossing. We had been low on water, and were all dirty and unshaven, cold and miserable. As soon as I got ashore I asked the first man I bumped into where I could find a phone to call home. He was an Irish foreman. He took a long look at me. "Son," he said at last, "I'll show you a phone, and after you make your call, you are coming home with me for a hot bath and a hot meal." Later that evening, as his wife fussed in the kitchen, I noticed a little statue of the Blessed Virgin, perched on the stove. As I looked at her, the thought immediately popped into my head—"What nice friends you have."

As is plain, I never forgot the incident. It was worth its weight in apologetics, as far as I was concerned. In the light of the special history of the Jews, and of the modern tragedy in which they have been involved, perhaps they require even more love than others. I think we need only say with St. John of the Cross, "where there is no love, put love, and you will find love."



EXEMPLARY RIDER

There was a young hero named Paul,
Far famed as a man of decision.
When tossed from his horse
His eyesight he lost,
Which surprisingly bettered his vision!

Love Is the Way

THE last article Dale Francis wrote for us was an account of his experiences as a Protestant and then as a convert in learning to love Our Lady. Dale's work in Charlotte has been very fruitful and, although he denies knowledge of convert-making techniques, it is obvious that he has the greatest technique of all.

Dale Francis: Nobody but God makes converts. Everyone knows that, I guess, only sometimes we forget it in our pride and when we do God knocks us down with our own ignorance and we're reminded in a hurry.

I run a Catholic information center. My wife and I sank everything we own and a lot we don't own into setting up a Catholic information center in Charlotte, North Carolina, the least Catholic city of all the major cities in the nation.

When I came down here I knew a lot about how an information center should be operated. I could have written a book on it, maybe a whole set of books. Now, two and a half years later, I don't know anything and I don't know whether I can even write an article about it.

This I know. The typical Protestant isn't typical. Any time someone wants to tell you he has Protestants figured out, just go home and get a good rest. The rest will do you good and you're not going to learn anything from the fellow who thinks he can pigeon-hole non-Catholics.

But maybe there are a few things I've learned that are worth passing on. First of all, you can't over-estimate the amount of ignorance there is about the Catholic Church. It is stupendous and it will take centuries to clear it away. If you're one of those persons who thinks that in this modern day no one believes nuns are held prisoners in convents and Catholics have to pay out cold cash to get forgiveness of their sins, then let me shatter your illusions. There are a lot of people in all walks of life who believe these things and worse.

But along with the admonition that you can't over-estimate the ignorance of non-Catholics about the Catholic Church, don't under-estimate the terrific power of the example of good Catholics.

In a country that is still nominally Protestant, Catholics might be chased out of the land if it weren't for this. When I consider how many misconceptions there are of the Catholic faith and how weird some of these misconceptions make the Church seem, I wonder that Protestants don't rise up against us. They don't, not because they know the true worth of the Church, but because so many of them have known good Catholics.

Catholic hospitals have done a tremendous good. People who think that the Catholic Church is the instrument of the Devil still somehow find they get real comfort from being in a Catholic hospital. It creates a kind of a split in their attitude and although they may not change their opinion of the Catholic Church, they are tempered in their viewpoint by the kindness of the sisters.

The same thing goes for good Catholics in their neighborhoods. They may feel sorry for the priest-ridden O'Haras and Spinellis but they can't help but feel kindly toward such good neighbors and that makes them feel a little less unkindly toward the faith of these good neighbors.

the fairness of Protestants

Of course, bad example does harm. Serious harm. But I've got an idea that the fairness of non-Catholics usually winds up recognizing that bad Catholics are pretty much that way in spite of their religion while good Catholics are somehow the way they are because of their religion.

When I speak of the fairness of Protestants I'm dead serious. They are good people and they want to be fair. The only trouble is that when it comes to the Catholic Church they haven't got the information that lets them be fair.

I've got a radio program where people phone in and ask me questions about the Catholic Church. They ask some of the most loush-awful questions you've ever heard but they are sincere when they ask them. Now and then I get someone on the line who just wants to give me a hard time but not often. When I do, I get a spray of letters from other Protestants, apologizing for the fellow who called to heckle.

The only trouble in answering their questions is that most of them haven't the background to understand your answers. Somehow they think of the Bible as being handed down out of the sky by God, complete with genuine leather binding, gold over the edges and a guaranteed-not-to-stick zipper. The idea of the Bible being assembled and finally approved by councils of the Church is foreign to them.

So you wind up with only one way of meeting them and helping them. You've got to love them. You've got to love them completely. You've got to realize there is a sweetness in the gospel hymns (which grate your ears) because the people who sing them mean them as praises to God. You've got to understand that the people who stand on street corners selling magazines that defame the Church are people who love God in their own twisted way and the only way you're going to help them is to love them.

the whole truth or no truth

You've got to be firm. You've got to be careful that never once do you give the impression that after all it doesn't matter, that we're all headed for the same place and we've just got different ways of getting there. There are different ways all right but only one of these ways is the way Christ established.

What I'm saying is that you've got to love these people enough to want to do everything you can to help them find this way. You can't do it if you feel proud that you've found the way and you want them to recognize that you've got the answer. You haven't got love to offer then, you've just got pride.

When I was asked to write this someone suggested that maybe I could write about how Protestants have some of the truth and I understand what they mean but I don't think it is really a fact. You don't have a little bit of the truth, you either have it or you don't. Eight and eight make sixteen. The fellow who says eight and eight make fourteen doesn't have a little of the truth even though he is headed in the right direction, because there is only one truth.

That's the way it is about Christ's Church. There isn't a little bit of the truth about Christ's own True Church. There is either the whole truth or no truth at all.

But I understand what they meant and there is something true about this. Non-Catholics do have a love of God. They love God very much and they love Jesus, only you've got to be careful and not confuse them by calling Him God, for He was the Son of God and not God and you've got to be careful and not call the Holy Ghost God because He was the Spirit of God, and while they can understand and accept the Trinity in one sense, they are stuck when you speak of the unity of the Trinity.

There is a haziness, born of centuries of discarding dogmas and questioning truths until finally there is nothing much left but the love of God and the need for God.

God made us all with a God cavity, meant to be filled through God's own True Church, and these people are unfilled but they

have the cavity nevertheless and it longs to be filled and they want to fill it.

And we have the Church, which is what they need, and the question is how are we going to get the knowledge to them and I say only through love and more love.

A little while ago the phone rang and I answered it and a girl said, "Do you sell beer there?" I thought it was a friend kidding me and I said, "Sure, sure, we sell beer here," and before the words were out I realized the girl was serious and I quickly said, "I was just kidding. Of course, we don't sell beer."

Then she said, "Do you call your pastors 'Fathers,' " and there it was again. She said I should read the Bible and then she gave me down the country, to use a good old North Carolina saying, because I couldn't see that the truth was in the Methodist church and if I stayed in the Catholic I was going straight to hell. I was tired and things have been weighing pretty heavily on me lately and I wasn't as kind as I could have been.

I should have given her more love than I did. I should have somehow made her see through my own understanding of her that I've been blessed by Christ's own True Church but I judge I did not and I'm sorry for it.

But my failure wasn't in not knowing the right thing to say, my failure was in not having enough love. My failure was in letting my tiredness and my troubles get in my way of understanding that this young woman was calling me because she loved God, loved God enough to hate His Church because she was blind and couldn't see it is His Church.

convert techniques

Sometimes I do offer love and I thank God for that. When I do, then the person to whom I am talking opens up to the kindness and God's grace can get in. God's grace runs into a brick wall when it comes up against hatred and that's why the good fellow who hates the Catholic Church doesn't get the grace to come into the Church. But when someone is kind to him and he responds as it is human nature to respond, with love for love, then God's grace gets in and starts working.

I get a lot of letters from people who ask me for convert techniques. I don't know. I try everything. I scatter the information, like the gospel says the seeds must fall. On the window of our center there is Catholic news. We get stories into the newspapers. I'm on the radio, reaching several hundred thousands of people. I go wherever anyone invites me to go to speak about the Church—to Jewish synagogues, to Baptist, Methodist, Presby-

terian, Unitarian churches. We hook our telephone to an automatic device that after hours gives a message from the saints to everyone who phones our number. We've set our center on the main street in the main business district. You can't miss The Sign of the Cross at the corner of First and Tryon.

If these are techniques, then that is my answer for people who ask for techniques. We simply scatter the information. Trying to figure out every way possible to get the truth about the Catholic Church before the people. But we know that the people have to be prepared, the way soil has to be prepared, before the seeds that we scatter will grow.

And this, I say, can come only through love and love can come only through compassion.

I'm writing this in the center now and a little while ago I was interrupted. The fellow was a Methodist and there was trouble in his face and I went to talk to him. He wanted to see a picture we have of a little boy kneeling in prayer, a picture his wife had seen in our window. But I could tell by his face he really wanted to talk.

We went back to our conference room and he said, "My little boy is dead." I didn't say much but I let him know that I felt the sorrow that was heavy in him and for nearly an hour he talked. He told me of his little boy, how he said his prayers at night and before every meal and how more than anything else he liked to lie on his back at night and look up at the stars.

There wasn't much I could say but there was compassion I could offer him, for I know what sorrow is and I can feel the gap that would come in my life if God took my little boy. So he showed me the pictures of his little boy, a sturdy, curly-haired blonde, and although when he came in there was sorrow in his face now there was happiness.

We talked about heaven and how we're put on earth to know, love and serve God and live with Him eternally in heaven, and how if his little boy had lived a hundred years he couldn't have done any of these more perfectly than he did them as an innocent little child.

When he left he smiled at me and shook my hand. "All my friends, they keep changing the subject if I try to talk about Jimmy and they look embarrassed if they say something about their little boys. They don't understand, sometimes you've just got to talk or it will bust your insides."

He went away and maybe I'll never see him again. But he knew I was a Catholic and he knew this was a Catholic center and

he'll remember. I didn't give a single apologetical argument, all I had to offer was myself in friendship, compassion and love, and in doing that I have an idea that I was able to do more than if I'd given the wisest apologetical arguments ever devised by man.

the Catholic from the Bronx

Then before I could get back to my typewriter another man came in to see me. He explained that he came south from New York City, that all his life he'd lived only among Catholics and then all of a sudden he's down here and he's mixed up.

"They say bad things. I went to St. Mary's School in the Bronx and I learned things as a kid but they talk things I never heard before. I don't know what to answer them. They say the Blessed Mother had lots of kids and she run around with men. I don't ever hear anything like that before so I just say to them they are crazy in the head."

He was a handsome young fellow, sincere and confused. "They say don't I know the Baptist church was the first church and I say I never heard that before. Then they say that priests and sisters run around and I know that isn't true so I say to them they are crazy in the head."

But he was realizing he had to have more to say and that's why he'd come around. He wanted to get something to read to help him answer. I gave him some things but I doubt if they'll help him. The men with the untruths can shout louder, can toss in more accusations than the men with the truth can possibly answer. So his pamphlets aren't going to do him much good.

So I said to him, "Good example will do more. Just be a good Catholic."

"I try to do that," he said. "Only they got funny ideas. I like a beer now and then and they say that's sinful. I don't get drunk. I know that's sinful but I don't get drunk. Then I like flowers and after I've worked all week I like to work in the garden on Sunday afternoons. The neighbors they say I'm going to hell. Nobody ever went to hell for raising flowers so I just say to my wife they are crazy in the head and pay them no mind. How you going to be good enough for people like that?"

I told him he didn't have to be good enough for people like that, just good enough for God. He went away with his pamphlets and, I hope, the idea he can do the greatest good by his example.

While I was writing the story about the Catholic from the Bronx an attractive young lady came into the center. She just wanted to look around, she said, but after you've been in a place like this you get to know when someone is searching.

So I said, "What denomination are you?"

She said, "Presbyterian."

We talked for a little while and then I suggested she'd find a book more interesting than the pamphlet she'd taken up and so I went to our rental library. I never know what kind of a book to give to what person. So I said maybe she'd like to take three or four books, read each of them and see which she thought told her the story best. So she took out books by Frank Sheed, Monsignor Knox, Father Corbishley and John Brunini. She was willing so I stacked her arms full. We took her name and address. There'll be no charge and she can keep the books as long as she likes.

We do this often. Sometimes it means we never see the books again, which is a reason we appreciate gifts of books at our center. But more often we not only see the books again, we see the people again and there are half a dozen of them who are now good Catholics. I'd make a guess this young lady will be back and that she'll be a Catholic one day. She'd better be thinking of a saint's name, I figure, because there's no saint named Jill.

This is our apostolate as I conceive it—one where we scatter information in every possible way, hoping that it might fall upon fertile soil and grow and where we offer along with the information the love we feel for those about us.

we do see results

This is a rewarding work. Since we decided in 1946 to let God shove us wherever He wanted us, Barbara and I have had some interesting jobs, done some interesting things. But we've never done anything so rewarding.

Not in money—we've got close to six thousand dollars worth of bills that must be paid facing us right now and not even one hundred in the bank. So the reward is not in money and we're hard put always to meet what expenses we have. But in satisfaction there has been nothing like it.

A young fellow came in one day and he said he didn't want to become a Catholic but he did want to know what Catholics believe. And he's my godson now and his son is a godson of Barbara's and mine. Right now there is a young man in the store, feeling at home, looking at books, and I remember the day he first came in—uncertain and embarrassed. He's baptized now. Then out at St. Patrick's there is a class for lay catechists and five of the persons studying are people who were Protestants when they first came by to see us. Things like these are rewards of satisfaction beyond anything we have deserved.

It's turned out I have completed an article. It doesn't have much unity. Maybe there are things I've left out. Just looking back I figure I should warn you that you can't judge non-Catholics by their clergy—generally speaking, they believe a whole lot more than their clergy believe. The people may be very hazy about what they believe but they do believe in God, they believe in the Incarnation—although they may not know what the word means—and they believe in an after-life of some sort. I'm constantly discovering that in basic beliefs most of the non-Catholic people are actually closer to the beliefs of Catholics than they are to the traditional beliefs of their own religious groups. They don't know this but if they can be stopped long enough to look at what Catholics believe, calmly and with consideration, many of them will realize this is true.

But basically, what I have to say is just that we've got to love our non-Catholic neighbors more. We've got to offer them compassion. We know we have the truth. We know they need the truth. So our greatest obligation to them and the greatest act of love we can offer them is to seek to help them find this truth.

And this you do with love, recognizing that were it not for the grace of God you might be the fellow on the street corner peddling hate or you might be the man in darkness.

You offer love to everyone, to the neighbors in need, to the panhandler on the street, to the guy who shoves you when you're trying to get into the bus. And somehow love starts to work and it prepares people for God's grace and you have helped God's work.

As I said, when I was new to the work I could have written a book about it or maybe a whole set of books. Now I think I can say it all in just one word: Love.

WITH CROOKED LINES

T'was odd of God to choose the Jews
(said Belloc wittily),
But Cath'lics were a weirder choice—
With that we should agree.



Damascus and the Present Situation

B*Y this time Father Tavad is quite familiar to the readers of INTEGRITY. We think his article is especially valuable in that he points out the necessity of a distinct approach to separated Christians from that taken to unbelievers.*

George H. Tavad, A.A.: When Saul was struck from his horse on the way to Damascus he saw the Lord Jesus. Rising from the ground he was disposed to give himself to the Master he had persecuted hitherto. Yet he was blind. The Lord Who had conquered his heart did not tell him what to do. He did not wish to make Saul into one of those who seek for miracles in order to believe. The vision blinded Saul not only to the outward scenery but also to the meaning of life ahead of him. "For three days he was without sight, and neither ate nor drank." Like the three days of Jonas in the fish, like the three days of Jesus in the underworld, these three sightless days are symbolic of the death that preludes resurrection. Saul had died with Jesus to his former self. To what new existence was he about to rise?

Light dawned upon Saul when, through Ananias the prophet, he was received in the fellowship of the Church: "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Ghost." The Church is sent to those to whom the Lord has revealed Himself. And the outcome is rising to new life: "Immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized."

two moments

The conversion of St. Paul throws light on the structure of conversion.

Conversion is an event in two moments. A first stage in the total process consists in acknowledging, in the words of Paul, that "Jesus is Lord, to the glory of God the Father." Paul went through it on the way to Damascus, when Jesus appeared to him. In the ideal type of conversion, from paganism to Catholicism, this stage is achieved when we are convinced that all honor and obedience are due to Christ Who is the Lord Incarnate, God made man, the center of attraction and the poise of all things visible and invisible.

The way we reason that out, if we ever do so, does not matter; and any sort of event may have lit the spark that brought us light. When, after our discovery of Christ, we explain what took place, we project back into the past a whole set of subsequent impressions that were not there originally. The psychological process is indeed difficult to assess, and conversion stories are often misleading.

Theologically, however, faith results from two elements: an acquaintance with the Person of Christ (through reading or hearing about Him) and a divine intervention, called the "light of faith," whereby our soul is illumined to such a point that we stake our life on the truth of Christ.

At this first moment of conversion, the "light of faith," received in an acquiescing heart, shows unmistakably that what has been heard of the Lordship of Christ is the truth: He is for us the Way, the Truth and the Life. But everything else remains in the dark. Like Paul we are still blinded; we have to grope our way to Damascus. Faith is a night.

the discovery of the Church

In the second moment of his conversion, Paul discovered the Church, and the Church at the same time discovered him. Ananias was sent by Christ and found that Saul the persecutor was disposed to serve the Lord. The function of the Church at this stage of the process of conversion is only that: to know to whom Christ has revealed Himself and to open her fellowship to them. The Church is then discovered as the prophetic and institutional community wherein Christ lives till the end of the world. In her the "convert" discerns the presence of Christ. His own commitment to Christ illumines his judgment on the Church and he sees her as a work of God. The "light of faith" connotes God's works. Ananias and Saul know one another as brothers in Christ. The Church and the "convert" mutually acknowledge the presence of the Lord in themselves.

The difference between these two movements in conversion is distinctly marked in the Creed. We say *Credo in Deum* but *Credo Ecclesiam*. The omission of *in* is significant. We believe *in* God but not *in* His works, of which the Church is one. We only believe that His works are and that they are good.

The Church's role in conversion is therefore most humble. She may not substitute herself for God. She may not induce people to believe *in* her, to think that she replaces Christ. Her mission is rather to preach the gospel in such a way that all have a chance to understand it (first moment of conversion). Then she has to be discovered by and to discover those who now believe in Christ

(second moment). The first step amounts to developing her missionary life. The second comes to witnessing to the presence of Christ within her so that all who believe in Him may also see that the Church is Christ's, and receiving in her fellowship those who have discovered her. Preaching her Lord, being faithful to Him, baptizing into herself: the Church has no other part to play.

why isn't the Church recognized?

In the light of these remarks, the present situation seems to be dominated by obvious anomalies.

The two moments of conversion are often so dissociated that in a great many cases no recognition of the Church ever takes place. This raises no problem in the theology of faith, for if "three days" can separate the two moments of conversion, there is no reason why they could not be indefinitely prolonged. The problem rather concerns the theology of the Church: how is it that the mutual encounter between the "convert" and the Church, in which each recognizes the other, does not come off?

Presumably, the Church has not been met under such an aspect that the "light of faith" could illumine her connection with Christ. Today's non-Catholic Christians stand in that paradoxical situation where Saul was before meeting Ananias. Knowing the externals of the Church, they cannot relate them to their interior meaning and so they must refuse the fellowship offered by the Church to all who believe in Christ.

The attitude of Catholics toward other Christians must, accordingly, be altogether different from their approach to unbelievers. Our lazy habit of calling "Protestants" people who belong to no definite religion has the disastrous result that we become unable to deal with the issue of divided Christendom. Leaving aside the problem of unbelievers, which calls for a missionary approach adapted to the paganism of our modern cities and countries, let us now concentrate on the conversion of non-Catholic Christians.

That there are genuine Christians who deny the Church is made possible by the necessary ambiguity affecting all realities that participate in the events of history. The faults and failures of the men who are in the Church, their twofold engagement in faith and in secular activities, their occasional insincerity, throw shadows on the garments of the Church. Because of them she is more or less hidden behind a haze of equivocity. This is unavoidable as long as the members of the Church remain sinners, which they are bound to remain. It follows upon the nature of history,

whereby the kingdom of God is prepared through men who are unworthy of that kingdom. Yet to some extent it may be reduced.

Connected with this point, the present situation exhibits a second, hardly avoidable, anomaly. Some are members of the Church who have never known Christ. The truths of faith have been accepted as theoretical propositions unrelated to their existence; or they are a matter of habit. Catholicism has then become a way of life with social connotations that make its profession desirable. The Church as an institution is taken for granted but the Church as a continuous prophecy of God is ignored.

This is clearly the more basic anomaly. Because of it the ambiguity projected by history upon the outward aspect of the Church creates an estrangement between their faith and their knowledge of the Church in the conscience of separated Christians.

not arguments, but living testimony

We can now determine the exact scope of our duties concerning the conversion of these Christians to the fullness of revelation.

Let us not treat them as though they were non-Christians. It is entirely out of focus to concentrate on proselytism, to try and induce our Protestant acquaintances into entering a Church unawares, to entangle them in convert-drives or bring them over to convert-classes. So-called techniques for convert-making are of no avail where believing Christians are concerned: their need is not for apologetical arguments, but for the testimony of a life utterly given to Christ. The modern man does not believe in logic but he would willingly repeat with Pascal, "I believe only tales whose witnesses would die for them." What he needs to see is that the Church makes for better Christianity. This is why Pope Adrian VI in 1522 ascribed the rupture of Christian unity to the evil hearts of Catholics: "You must say," he enjoined his legate Chieregati, "that we freely acknowledge that God permitted this persecution of the Church to take place on account of the sins of men, especially of priests and prelates." And Cardinal Reginald Pole wrote with a note of resignation: "This is the true Reform, which can have no better start than when the Bishops do penance."

In other words, the true work for the reunion of separated Christians does not lie in arguing their convictions away, but in purifying ourselves, that they may see the Church in a better light. Non-Catholic Christians will find their way back to Mother Church when, both individually and all together, Catholics witness through their life to the fact that they form the Church of the Creed: not only *unam* and *apostolicam*, but moreover *sanctum* and *catholicam*.

we're losing ground

Adulthood may be measured by readiness to face facts. Now two facts clamor for a hearing. In the first place, although the number of Catholics has steadily grown in the last years, their proportion in world population has diminished at a regular pace. Absolute statistics score higher and higher figures; yet comparison would seem to show that we are becoming a less and less important minority. In the second place, non-Catholic Christians are not coming over. What Dom Chapman, of Downside Abbey, remarked in 1937 is still valid: "We lose as many people at the bottom of the scale as we gain at the top, and our total growth does not compare with the growth of population. At the present rate one cannot say that England is being converted to Roman Catholicism." With some local gains which are absorbed in the general stalemate, this gives the picture all the world over as regards separated Christians. And to imagine, as some apparently do, that Russia will become Catholic all of a sudden as soon as she is out of her present regime, is a piece of wishful thinking that nothing can possibly substantiate.

Nor are we doing anything of importance that can alter the situation. As far as the reunion of Christendom is concerned, the method which lumps together Christians and unbelievers forms the backbone of most approaches to the problem. Yet it is called for neither by the theological structure of conversion, nor by the psychological make-up of separated Christians. What we want is quite another thing: a witness by Catholics, in every activity where they can possibly share, that the Church is the home divinely prepared for mankind. Witnessing does not consist in staking claims but in sharing an experience. It must be present wherever men work, not only in ordinary walks of life, but furthermore in all fields of technical research and disinterested scholarship.

the intellectual apostolate

No better guide for this may be found than Pius XII, who devotes a sizable part of his many addresses to a friendly and up to date appraisal of the contribution of science and scholarship to a more thorough knowledge of the world, of man and of God. These three elements—the world, man and God—are so dovetailed in the plan of salvation centered upon the Incarnation of the Word of God, that the real Christian witness must be a tribute to the greatness of all three and make fuel of all. To underrate the first two in a desire to extol the third is a treason. When Catholic thought has thus recovered the leadership of all sciences,

arts and cultures, those who have met Christ will have a chance to recognize His Church: whose holiness will be reflected in the commitment of her members; whose catholicity will be manifested through her presence in all the fields where the spirit of man is at work.

common worship

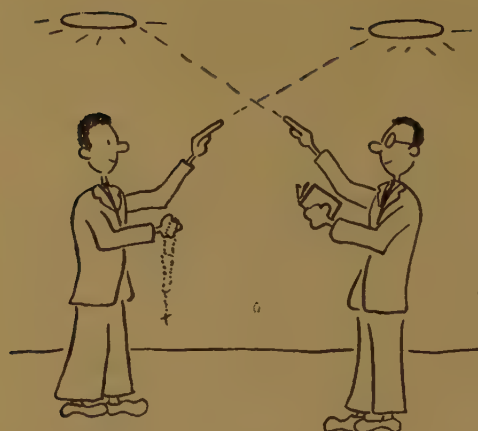
Besides this properly intellectual apostolate, which ought to cover theology and secular arts and sciences, there is needed most of all a re-awakening of Catholics to a life of common worship. The brotherhood of men means nothing when it is not grounded in the fatherhood of their Creator. It will not come about by appealing to good will or common sense or the fear of an aggressive atheism; it will follow upon a closer realization of our divine adoption in Christ. However holy we may be in our lives, we do not witness to Our Lord as we should as long as we do not appear collectively consecrated to Him. The first Christians were called "the saints," not because of their virtues, which were then as dubious as they still are, but because of their common partnership in the Eucharistic "holy things"—the Body and Blood of the Lord sacramentally received in the sacred meal of the Christian family.

When our Masses are something more than a juxtaposition of a private service at the altar and private devotions in the benches, when our assistance at church is something else than a crowd where each stands unconnected with his neighbor, when our liturgy is truly the continuous re-birth of our fellowship in the Savior, then Christians outside the Church will have a chance to see her as the fulfilment of the promise, "Blessed are ye poor, for yours is the kingdom of God." The poor in the biblical sense are those who trust in nothing but the Lord from Whom they now receive the heavenly food of the Sacraments, as their ancestors received manna in the wilderness. And the kingdom of God is the "dwelling of God with men," the city which has "no temple, for its Temple is the Lord God Almighty and the Lamb"; it is the New Jerusalem which is already inchoate in the Church and wherein we participate through the liturgy.

A spiritual renewal that shows forth in the intellectual apostolate and the liturgical movement is for Catholics the only way of contributing to the "conversion" of other Christians.

Then the Church, having known her children all along, will receive them in.

Ananias will no longer distrust Saul and Saul will be strengthened through Ananias.



CONVERT AND CRADLE CATHOLIC

CONVERT and cradle Catholic often have difficulty understanding each other. Janet Knight, who was received into the Church five years ago, writes about the convert's adjustment to the actuality of Catholic life.

Janet Knight: It is impossible to observe the phenomena of conversion with complete objectivity, because to the convert his own or anyone else's conversion will always be a miracle of grace—as indeed it is, while to the cradle Catholic it is one more evidence of God's love, with which he is so blessedly familiar.

It is perhaps as well to point out here a basic difference between the "born" Catholic and the convert, which often leads to misunderstandings between the two—more often engendered from the convert side. The convert should realize that, however long God in His mercy permits him to live on earth as a member of the Mystical Body of Christ, he can never know the inestimable blessing of *always* having had the faith, of having had access to the Sacraments, and being a part of the daily miracle of Catholic life. The convert may sometimes feel a pang of envy at his friend, who has never known the struggles of finding the faith, and has been able instead to employ his time by growing in it.

On the other hand, the cradle Catholic cannot know the convert's tremendous joy of discovery, the awe-full knowledge that God has chosen him, in spite of his former life, lived perhaps far outside the mercy of God, and typified in the triumphant cry of the blind man restored to sight by Our Lord—"This one thing I know, that whereas I was blind, now I see." Probably the joy of this entry into the supernatural life at an adult age makes the convert wear his heart on his sleeve, and gives rise to the comment one hears so often from cradle Catholics, more in charity than in truth, "Converts are much better Catholics than we are." How many new Catholics have cringed under this well-meaning remark? It is impossible, it seems to me, without a very special grace from God for the convert to attain to the spiritual maturity and steadiness of the cradle Catholic.

The convert tends at times, understandably enough, to be immature, a trifle gangling and adolescent, as he tries to live on familiar terms with the Reality, so new to him, so old and tested to his brothers and sisters in Christ. This familiarity with Love, this lifetime knowledge of the "Beauty ever old and ever new," makes the society of cradle Catholics more beneficial for the new Catholic than the somewhat rarefied atmosphere of convert circles.

still a babe

Because the convert is chronologically adult, and because he is often better read than the average Catholic, he has a tendency to forget that spiritually and supernaturally he is a babe, the *sals sapientiae* hardly gone from his tongue. He still has to learn the two most difficult lessons for a convert to assimilate—those of childlike trust and humility. These are hard enough lessons for anyone, but the convert, perhaps because he is so over-anxious, frequently seems to fall into a noticeable lack of humility. One is frequently appalled by the unlovely spectacle of very new Catholics telling the Church what is wrong with her, trying to change in a few short months or years what may have been the custom of centuries. It requires a great deal of humility to see that all this is not within the province of the Catholic who has barely learned to walk, and who is trying to begin in the middle, instead of at the beginning—a procedure which would be decidedly frowned upon by St. Thomas Aquinas, to say nothing of Alice in Wonderland!

No one disputes that God can raise up converts whose mission it is to shed new light on old truths, to point out new and better ways of following them, but in general, this is not the role of the convert. Again, it cannot be denied that there are failings

in plenty which could be attributed to cradle Catholics, perhaps the opposite of those which are noticeable in the convert. But it is not usually the duty of a newcomer to notice or comment on these things.

We come, then, to the role of the "average" newcomer to the faith—which is almost entirely to *learn*, and in learning to become a cell of the Mystical Body which can be dedicated entirely to the love of God and neighbor. This, of course, is the role of any Catholic, but the convert must learn different things in a different way.

For each newcomer God has his own appointed vocation, as indeed He has for each Catholic. For some of us it is a clearly defined one—to enter the priesthood, the religious life, or even to continue with the responsibilities and way of life that were ours before we received the gift of faith. For many, conversion means the complete reversal of all that has gone before, a new life exteriorly as well as interiorly. For others, there can be the bewildering experience of having no idea at all what God wills—and that, too, can be a vocation in itself. But every convert has to learn the lesson of *being*, as opposed to doing, of contemplating the eternal verities, and of learning to see, even in the chaos and falsity of modern life, that we live in a world redeemed by Christ, and to hold to this faith in face of every horror which may arise.

"Father never told me"

But for the convert there are also smaller lessons to be learned, though essential ones if he is to make the contribution God wants of him. The convert is instructed, in his preparation for the faith, only in matters of *doctrine*, not in matters of *living*. These he must pick up as he goes along, and one sometimes hears converts say ruefully, "Why didn't Father So-and-So tell me that," when in fact these are things which it would never occur to him to mention. For instance, the matter-of-fact way in which Catholics ask for or proffer prayers for one another is something utterly strange to many converts, particularly from Protestantism. And what convert ever heard of the heroic act, of spiritual bouquets, of a "month's mind"? Yet all these things are part of Catholic life.

Cradle Catholics sometimes expect too much from their "younger" brethren. In their charity they assume that the convert will be as much at ease in the faith as they are themselves—and this simply is not possible. Granted that God does compensate with overwhelming generosity for any difficulties the convert

may be having in his newness, he cannot be expected to get the "feel" of Catholic life overnight. It is like arriving in a new country. One may prefer it to one's former abode, but one does not move around in it with the familiarity of the native. And if the "native" Catholic expects this of his newer friend, he is not only likely to be disappointed, but is unconsciously putting an unfair strain on him. Part of the joy of conversion is the delight of exploration in this new country of the soul, the loving acquiring of Catholic habits and way of life, of learning of "the things which cannot be—but which are."

Many converts seem to enter the religious life almost immediately after Baptism, only to discover later that they have no such vocation, and that they must now begin to learn to live as laymen in the Church. One cannot help feeling that a little more awareness and understanding of the newness of everything for the convert would lead their advisers to the wisdom of letting them "find their feet" before they are swept off them into a life which is not for them. They emerge perhaps even less prepared for Catholic life in the world than before they were baptized.

Church of sinners

Both cradle Catholic and convert are apt, in some areas, to envelop each other in a veil of glamor. The convert naively thinks that Catholics are "not as other men are." His attitude, while touching in its assumption that Catholics can do no wrong, precisely *because* they are Catholics, can be a dangerous one, leading in some cases to severe disillusionment and often to the fatal position of judging the Church by the people in it. It must be admitted that Catholics *ought* to be better, much better than others who have not their privileges, and often it is true that they are. But the Church is composed of human beings with the same capacity for sin as those outside. Indeed Christ founded a Church for sinners, to enable them to become saints—which is one of the things that draws so many of us irresistibly to her.

We must look at our *Sancta Mater Ecclesia* with the clear eyes of reality, and face the fact that her mark of holiness is within her. While it is today, and has been throughout the ages, triumphantly vindicated by countless heroes and heroines of the faith, there are today, as ever, thousands of those whose lives cause grave scandal to the faith, those who default because they think that God demands too much of them, and those of "little faith" who drearily perform the minimum and trust in God's infinite mercy to keep them out of hell. This is the Church as she is, and always will be. Indeed, this is why she is the hope of the world—

because there is no sinner too evil to find refuge within her doors, and no limit to the heights of sanctity to be scaled by those of courageous heart and will.

There is an old story, a legend perhaps, that when Christ ascended into heaven after His resurrection and crucifixion he was met by a worried group of angels who said something to the effect of "But what about your Church? Do you mean to tell us you've left it in the hands of twelve *men*? What if they fail?" To which Our Blessed Lord is purported to have replied, succinctly, "I have no other plans."

It is this Church, founded by Christ in His infinite wisdom, with Himself as its Head, sanctified by the Paraclete, rooted in eternity, terrible as an army with banners, that the convert must learn, in awe and thankfulness, to know and to love. It is of this Body that he is an insignificant cell, for the sake of this Body that he must become sanctified. If he looks at Catholics first, the convert's faith may well reel under the shock of finding corruption where he expected all to be without guile, indifference and sometimes scorn where he had thought to find love. He must remember that he has found Love—the One Love Who came to found a kingdom "not of this world" and to call "not the righteous, but sinners to repentance."

Perhaps it is easier for those who have known the amazing, unstinting generosity of forgiveness of sin to understand the failures of people within the Church and to rejoice that the mercy of God never fails. But perfectionists, too, become Catholics and they too must learn to see their brethren enfolded in the One Love, and to expect defections in themselves too, because of the weakness and lack of love that is in men—even very holy men. And as a convert becomes daily more immersed in the love of God, he will surely see in himself all the faults that he was too ready to notice in others, and will set his sights upon God rather than upon his neighbor, whom he cannot judge, but only love, in his inadequate human way.

accepting reality

Preconceived ideas make difficulties for the convert, but overcoming them is part of living. Every day can be full of joy and new discovery, if he will keep his eyes open to all of God's world, not flinching at the sight of evil, but rejoicing at the good, and above all, not expecting anything that is unreal from himself or his brothers and sisters in Christ. For, as the years go on and the life of the Church becomes his natural habitat, he will gradually come to realize that this is Reality—the only abiding reality.

He will see that what he would, as a non-Catholic, have found scandalous, is but an effect of the fact that these, his fellows, are living in the real world, God's world. They are unsentimental about themselves or others, because living with Reality has shown them the measure of man, and they are quite aware that of themselves they cannot be perfected, and that such was their fallen state that it needed God to redeem it. They accept themselves and others as they are.

The convert will find, too, particularly if he avails himself often of the Sacraments, that under God, he becomes more and more *himself*—less and less of the actor that he was before he found the faith—for he can no longer posture, now that he is in the society of the living God. He will recognize this blessed sense of reality in his Catholic friends—be they sinners or saints—who, with all their flagrant failings, recognize essentials. The standards of the Catholic are often a cause of scandal to those outside, and even to the newcomer, but he will come to learn that it is far better to sin and be forgiven, than it is to escape from the knowledge that we are sinners and unable of ourselves to be anything else. The newcomer will see after a time that every Catholic, however little he loves God or man, acknowledges in some measure that he is a creature, and that without the supremacy of God he would not exist. This may be learned out of books, but it has to be lived to be really assimilated.

deepening awareness

Gradually then, painfully perhaps, the convert will become one with the total life of the Church, of which he is as much a part as if he had borne the burden and the heat of the day. The glow of exaltation he may have had will be replaced by a deepening awareness of the life of the spirit, and a stronger sense of the difficulties of living it. He will begin to see, every now and then, in shadowy outline, a glimpse of God's plan for him, but in the main he will only know that he has embarked on a love affair which will never be over, and an adventure the magnitude of which he can only guess at.

Yet he can never be quite what the cradle Catholic is, have quite what the cradle Catholic has, but this is perhaps part of God's design for His Church—the twin strands of new and old weaving a pattern for His greater glory. But he and his older brother are one in Christ—each of them God has chosen for His own purposes, and in His own way, and surely to each must come at times the awestruck prayer of thankfulness: "In the name of God, why *me?*"

Virgin Most Prudent

Virgin most prudent! Of the glowing jewels
Forming your lovely litany, I choose
Your prudence and your womanly discernment
Lest, inadvertently, I should abuse
The gift of speech, whose lethal power has broken
The lives of guiltless people hopelessly;
Has started conflagrations past the quelling
And planted seeds of bitter enmity.

Virgin most prudent! Teach me understanding;
Teach me discretion both in speech and deed;
Help me to use restraint; give me the power
To know instinctively which words could lead
To heartache or irreparable disaster,—
Or soothe or help alleviate distress.
That just a word or gentle act, timed rightly
Can turn the tide for peace and happiness!

HELEN CARRAHER WERNER



Problems in French North Africa

THE followers of Mohammed are numbered in the hundreds of millions. What are the prospects of converting them to Christianity? Father Kothen is a Belgian sociologist and author of *The Priest and the Proletariat*.

Robert Kothen: I have just spent three months in French North Africa and have seen some of the problems of the Moslem world. The most outstanding fact is that instead of being looked upon as a priest, as a "Christian dog," I was treated with great respect—in fact with greater respect than in Christian countries.

There has been a great evolution in French North Africa in the last fifteen years. After the conquest by the French armies the missionaries too easily accepted great sums of money from the government of Paris to spread French ideals among the Arabs. In return the Arabs considered the priests as colonial intruders, like the soldiers and officials.

a new approach

But twenty years ago the White Fathers adopted a new strategy. They started to do "high Arabic studies"; they learned "literary Arabic," the arts, the history, the morals, etc. of these countries, meeting for these purposes Arab scholars and becoming friends with them. And now there are a good many White Fathers who are themselves outstanding scholars in Arabic culture, and who have made scientific contacts with the great masters of the Islamic universities. There is now friendly contact with the Catholic missionaries and professors of the Arabic universities. The best example of this is the study house of the White Fathers in Tunis, which publishes the *Ibla* review of the *Institut des Belles Lettres Arabes*.

This is what is happening at the top of the social scale, at the bottom something similar is happening. The Little Brothers and Sisters, followers of Father Charles de Foucauld, are in more than a dozen Fraternities in these countries, living with the poorest of the people, some of them in tents and wandering as nomads in the desert, and spreading a spirit of friendship between poor people and Catholic religious people.

Between these two extremes, the intellectuals and the *miserables*, other priests are entering into the Moslem world with the same spirit.

For instance, seven French Jesuits arrived a year ago in Morocco under the direction of Father Guilloux and founded a rural school at Eemara, twelve miles from Rabat. But they have not imported French methods of teaching to Morocco. They are trying to answer the needs of the native boys who want to spend their lives on the land. And in the mountains of South Morocco, another French priest lives as a hermit among the Berbers and takes on the task of defending them against governmental politics, and this has given him a tremendous popularity.

And there are other examples of the same kind. The White Fathers are now mingling various nationalities in their communities, and I have met a great number of Belgian Fathers in many communities spread all over North Africa. This is to show the Arabs that not all priests are French.

But of course this new way of contact may still be spoiled by politics. We cannot say that French colonial politics have always been very wise. Quite the contrary, great mistakes have been made and are still being made.

France may not abandon the North Africans to themselves; the whole country would fall into anarchy and have a very low eco-

nomic level. When America gave her support ten years ago to the nationalist leaders she did not realize what autonomy would really mean to the common people. But on the other hand, there remain some very powerful colonial leaders, mainly the owners of huge fields, very prosperous, who want to keep the Arabic workers in full submission, and these leaders have at present too much influence upon the officials. Such politics are dreadful and must end.

There is still some confusion in the minds of the Arabs about the connection between these ugly politics and Christianity. For instance, when I was in Algiers they were showing in the city the film "Quo Vadis" in which there are some scenes where the Roman soldiers act as persecutors and destroy the crosses the first Christians have erected. When the persecutors smashed the crosses to pieces, with much brutality, all the Arabs present applauded with enthusiasm—because for them the cross remains a symbol of the French military occupation. The French are identified with Christians.

For the same reason when an Arab is wounded and brought to a hospital to be cured, he refuses to have the bandages *crossed* upon his hands.

But very probably this confusion is coming to an end. In a few years the situation will change and instead there will be a greater atmosphere of friendship between Moslems and Catholics. Nevertheless there is no question yet of converting the Moslems to Catholicism. There are a few individuals who are converts, of course, but these must instantly leave their family and their country and settle themselves in France, because there is still a complete social incompatibility between Christianity and Islam. Moreover, there are more conversions of Christians to Islam than of Moslems to Christianity.

an Arab medieval world

To understand this fact we must try to imagine what Christianity meant in Western Europe at the end of the Middle Ages. At that time every man could find the full and legitimate answer to all his needs in Christianity. All the social structures were built up along Christian principles and everyone found himself satisfied with this state of affairs. If someone from the outside tried to spread another doctrine, he was considered an evil-doer and he was punished. If he persisted, he was burned alive.

We have long since lost that religious and social unanimity. We have built "liberal regimes" since then under the motto "freedom of thought." But in the Arabic world the medieval situation

persists. The Moslems are still completely satisfied with their way of thinking and living. In the fields the peasant is still using the plow of two thousand years ago, and he is praying and reciting the verses of the Koran like all his forefathers. He wants nothing from the outside world; his own is completely sufficient.

And so Christianity, as well as technics, finds the door hermetically closed. (An example of the ideological situation is given by the external aspect of all the Moslem villages and cities, which are surrounded by a wall, showing that the Arabic life of the city is closed to external influences.)

But we are now reaching the end of this Arabic middle age. Arab youth are now studying in the universities, boys and girls are learning philosophy and sciences. This fact will very soon shock Moslem life. The whole building is going to be shaken. In one or two generations the door will be open. At that time the great question will be: Will the Catholics be ready to enter, will they be able—on their side—to have the proper contacts with that new world in full evolution?

what chance has communism?

Some are saying that these young people are already making contact in the universities with the marxist inspiration, and it is true that the works of Marx and many others of that same school are translated into Arabic. Others tell us that the nationalists of Morocco and Tunisia are supported by Moscow. It is certain that Moscow sends money and ideas to support the movement. And here again, when the walls of Moslem integrity will fall, communism may also enter into that world and make its triumphant way. This may be a problem for tomorrow, but not today. Generally speaking, there is at present not the slightest hope for communism to influence the Moslem world. The Arabs have realized that communism has a materialistic ideal and they are profoundly faithful to their Islamic creed.

At present communist propaganda has completely failed, and in Paris and other cities of France, where there are hundreds of Arabs mingled with the huge proletariat, the communists have ceased all their propaganda work among the Arabs. Christians are becoming communists, but Moslems are not. Of course, French propaganda is still showing us that the nationalist leaders of North Africa are communist. This is not true; they are supported by communist money, just to bring more trouble into the world, but they are not at all impressed by communist ideas.

In North Africa there is a double clerical organization. First, there are diocesan bishops, with their own secular clergy and

seminaries, who are devoted exclusively to an apostolate among the white people: French, Spanish, Italian, Maltese, etc. Some of these priests are already of indigenous origin. Their forefathers settled in Algeria two or three generations ago and now their sons are priests in that same country. They have no further connection with the country where their fathers came from. They are true Algerians. But on the other hand these bishops and priests do not know the Arabic language, and have nothing in common with the greater part of the population.

When you ask such a parish priest how many parishioners he has, he answers: "a thousand." He means by that number the colonists who are settled in his parish, but he does not mention the thirty thousand Arabs who live on the same spot. This is, in fact, the same answer you receive when you raise the same question to an American parish priest; his parishioners are only those who are baptized in the Catholic Church. (The Holy Father recently denounced this way of thinking in his Allocation to the Parish Priests of Rome, February 28, 1954.)

Secondly, there are missionaries (mainly White Fathers in Algeria and Tunisia, and Franciscans in Morocco) who are in charge of the apostolate among the Arabs.

It seems to be useful to divide the work like this, with everyone specialized in his own field. But somewhere there ought to be a coordination of both works. This is what the Catholic Action movements of Algeria are trying to do at present by spreading the motto of "Building up an Algerian Community" where Arabs, white Algerians, and colonial officials and soldiers together are studying their common problems, especially the religious ones. In this way they hope to further the coming of Christ to the Moslem world.



The Mission of a Saint

THERESE OF LISIEUX
 By Hans Urs von Balthasar
 Trans. by Donald Nichol
 Sheed & Ward, \$3.50

The role and mission of a canonized saint in the life of the Church is certainly a matter of consequence. We are in fact assured that the saint's life contains exemplary value in as much as the

Holy Ghost has possessed him and used him to demonstrate something for the whole Mystical Body of Christ. It is essential that the hagiographer should establish and clarify the saint's mission, separating it from what is accidental and inconsequential. If he fails, then more often than not a disservice is done to the Church and its canonized member.

The author feels that such has been the fate of Thérèse of Lisieux Catholics, who "feel themselves put off by many features of her cultus or even her character, or who experience indefinable objections to them" are by no means few in number. Emphasis on accidentals has often produced a sugary sentimentality which blinds the minds of many to the attractiveness of her life and doctrine. The fact that Thérèse was always aware of being "a saint" and never intended to be otherwise has contributed to this not uncommon reaction.

The purpose of this book, which the blurb describes as "a serious theological study" is to present the Little Flower, her life, mission and doctrine against the proper background of the Mystical Body. In his lengthy introduction the author describes his work as an attempt at theological phenomenology. As a pioneer effort in this field he expresses hope that it will contribute to the restoration of the saints to the mass of Catholics.

The first key to St. Thérèse's character and doctrine is to be found in her "existential theology"—that she lived each doctrine before she wrote or taught it. This offers some explanation to anyone who reads her writings and discovers that she offers herself as the prime and often sole example. In other words, her life and doctrine are inseparable. Although she was well acquainted with such works as *The Imitation of Christ* as a young girl, and the works of St. John of the Cross in her days in Carmel, the Sacred Scriptures were really her only textbook. Christ was her only teacher, not by any revelation or spoken word but by the promptings of grace. So she manifested a startling independence and self-confidence breaking with the traditional doctrine of the Carmelite mystics, St. John of the Cross and St. Teresa, and receiving from spiritual directors nothing more than confirmation of doctrine already learned from Christ. Her use of the Scriptures was predominantly subjective. Scriptural passages were sought and related to herself, her surroundings, experience, destiny. Some were utilized in clarifying her "little way," others woven into a meditation of her own.

Two incidents in the life of St. Thérèse are given major importance by the author in explaining what he calls shadows in her character. These of course must be explained against the whole context of her mission in the Church. Both incidents combined to project her beyond the pale of the ordinary, to encase her in plaster sanctity. The first was her miraculous

cure and the apparition of the Blessed Virgin, which, contrary to her first resolve, she divulged to her sister. The second was the solemn statement in confession by P. Pichon, that she had never committed a serious sin. She accepted this judgment and believed what had been said. These two incidents, in the author's opinion, explain the cast of her doctrine on sanctity and her constant references to herself.

From a doctrinal point of view Thérèse's break with tradition is perhaps overemphasized in the book. For example the author concludes from her writings on the subject that "she based the superiority of contemplation on its fullness and fruitfulness and not on the fact that it empties the mind of externals." To this doctrine is contrasted that of St. Thomas expressed in one article (with an incorrect reference) on the superiority of the contemplative life over the active life. That no real opposition exists is clear to anyone who reads the article or better the whole question of St. Thomas on that subject. The author also sketches the parallelism between "the little way" and the doctrine of Luther, both in points of contact and opposition. Moreover, he sees in her doctrine the Church's bold, irrefutable answer to Protestant spirituality, and concludes: "It is Luther's error to have profaned mystical truths which presuppose an intimate exchange of love between God and man, by treating them as a general formulae for the sinner's relation to God. Thérèse's mistake is to have restricted the whole drama between God and the soul to what happened in her own exceptional case."

Father von Balthasar is rightly considered an authority on the subject of St. Thérèse. The book manifests his proficiency on every page. Yet it appears he is as open to criticism from other scholars as he is openly critical of their work. His general thesis is certainly sound—that the saint be understood within the framework of the Church as "one sent." In his application of the material to his particular thesis, the reader is often left wondering whether the conclusions drawn are warranted by Thérèse's own doctrine. This at least mild confusion is abetted by the fact that all quotations from St. Thérèse are dutifully enclosed in quotation marks, but there are no references visible. The reader would do well to begin with the notes on page 275. Even if the author has not proved his thesis, St. Thérèse and her "little way" are bound to come to life, and arouse both the interest and love of the serious reader.

JAMES R. GILLIS, O.P.

Development of the Reformation

THE LEGACY OF LUTHER
By Ernst Walter Zeeden
Newman, \$3.50

The mystery of the Church is that, while made up of individuals and imparting to these individuals a new life and freedom, its being is greater

than that of the individuals of which it is comprised. When Martin Luther denied the Church's authority as superior to his own, he construed the Church to be merely a collection of persons. Thus, the individual became supreme authority; although to Luther the supreme authority was himself, any other individual who differed from him was wrong.

Succeeding generations developed the implications inherent in the Reformation. In the quest for a basis for religious life and human liberty other than Catholicism, there followed a process of successive denials of

the previous authorities. Luther's claim to a divine mission was accepted by his immediate followers. Seventeenth-century thinkers, however, regarding him as a man and not as a prophet, considered him to be *de facto* correct—in a human way only. The next step in the process of denial was to reject his personal authority and with this the authority of his church fell also. To the Pietists, therefore, religion was no more than virtuous living based on the teachings of the Scripture. However, Scripture without the Church is only the record of Jewish religious thought, and to claim divine authority for the thought of one tribe among many is absurd. Human thought and human reason were for the eighteenth century the source and the criterion of truth, and religion became simply a philosophical ethics; as such, Christianity lost its uniqueness.

During this gradual secularization of religion the Reformation was always considered to have been a great event, and Martin Luther a great hero. Nevertheless, as the philosophical kaleidoscope shuffled and turned, the reasons *why* it was a great event and *why* Luther was a hero altered with the pattern; Luther the saint became Luther the champion of free thought, Luther's divine mission became Luther's fight for humanity.

This changing evaluation of Luther has been traced by Ernst Zeeden through the writings of the seventeenth and eighteenth-century authors who contributed to it. His book is interesting not only as a history of certain ideas, but also as a study of the background of the religious problems of our day. Unfortunately, the publishers have decided to omit the critical data of the original German manuscript from the present English edition.

HUGH CHARLES FALLON

Point 4

SHIRT-SLEEVE DIPLOMACY

By Jonathan B. Bingham

John Day, \$4.00

This is a book about Point 4, written by the great grandson of a minister who was a member of the first American mission to the

Hawaiian Islands in 1819. Point 4 can also be described as a missionary endeavor since it is the exporting of American technical assistance to underprivileged lands. A belief in salvation by technology may be the closest thing to an American philosophy for export.

Mr. Bingham's book describes how Point 4 works in various countries, and shows that it is not a direct aid program but rather one of technical help, enabling natives of the several countries to help themselves. "Our approach must be to help people meet 'their felt needs,' i.e., to help them improve their lives in ways they are interested in." This is not an attempt to force an American way upon dissimilar cultures.

In another political climate than the one under which Point 4 was conceived (the name comes from the fourth point of President Truman's inaugural address of January 20th, 1949) foreign aid is under fire in both houses of Congress. Mr. Bingham shows through numerous case histories, many of which will touch the reader emotionally, how the zeal of "shirt-sleeve diplomats" has made the program one of very great returns for the money expended.

As I said this is a typical American missionary work. Since economic aid must underlie spiritual aid, it is significant that Bishop Raymond A.

Lane, superior general of the Maryknoll Fathers, urged the continuation of Point 4 assistance in underdeveloped areas, and mentioned meeting Jack Neall who helped Andes farmers in Peru grow on 200 acres what had previously taken 2,000 acres. Mr. Bingham also tells about Mr. Neall, a former county agent in Wyoming, who began to help Peruvian farmers by loaning them tractors and farm equipment. As an instance of the enthusiastic response, it was necessary to install lights so that the tractors could be used at night. This aid soon enabled the farmers to form co-operatives and buy their own equipment, so that their need for help diminished. This is one of many examples in the book of the practical work of Point 4.

For one who is confused by the many alphabetical agencies mentioned, and whose interest is in statistics there are appendices, notes and bibliography. For those who want a story of human problems all over the world the book will be very interesting.

JOHN C. HICKS

He Reached the Goal

BISHOP HEALY: BELOVED OUTCASTE

By Albert S. Foley, S.J.
Farrar, Straus & Young, \$3.50

It's one of the consequences of our times that it's no longer possible for a pastor, a

bishop, or a founder of a religious order to live a holy and uncomplicated life. Holy, certainly; but uncomplicated, no. No longer could St. Francis roam unfettered over Italy or go on a private Crusade; no longer could Paul preach to the Gentiles sans worries over immigration quotas, passports, visas or inoculations. A lay person or a secluded monk or nun can still live a comparatively simple life, but, from a pastor on up, red tape entangles every foot of the way; which is why modern biographies of Church dignitaries are often lacking in interest. Cornerstones must be laid, visitations made, hospitals, convents, and schools planned and built, but the reading about them can scarcely be called sparkling entertainment.

This granted, I feel that Father Foley has done a competent job in his biography of Bishop Healy, second Bishop of Portland, Maine, who was in office from 1875 to 1900. A man who would have left his mark on the hierarchy in any case, the outstanding fact about Bishop Healy was that he was obviously a Negro, yet in the period directly after the Civil War, when feelings concerning slavery still ran high, he was able to be accepted primarily as a priest and bishop. He had qualms and very human misgivings as to the reception he would get, first, when he was ordained and later when he was consecrated bishop, and he was understandably reluctant to broadcast the fact that by birth he was a slave; but by force of his winning personality and obvious devotion to his diocese he very soon reached the point where he was accepted and loved with no adverting to his race.

Far in advance of his time, he reached the goal the interracial movement in the United States is still striving for: the true realization of the meaning of the Mystical Body of Christ. For this reason he did not participate in strictly racist Catholic organizations, preferring to emphasize the universal character of the Church.

His episcopacy was darkened by a complicated and unsavory dispute with a priest of the diocese over misappropriated funds and the litigation over this led twice to his attempted resignation, refused on both occasions by Leo XIII. (Again an example of the twentieth-century sort of episcopal cross, no doubt just as hard to bear—and certainly less glamorous in the telling—than the throwing-to-the-lions and other colorful adventures of first and second-century prelates!)

Although Bishop Healy belonged to an age not so concerned with "human interest" as ours, Father Foley has done a good job in digging out illustrative anecdotes concerning him. Touching was the Bishop's method of combating insomnia. Instead of counting sheep, he would visit, in spirit, each church of his diocese, saluting the Blessed Sacrament therein. But two months after his silver jubilee, Bishop Healy died, leaving an estate smaller than that he had brought to the episcopacy, and a memory that persists to this day in the hearts of the people of his diocese.

It was time for this book to be written, and Father Foley has made a notable contribution to American Church-lore. I know at least one reader who thinks it one of the best books he has ever read and who plans as a result, to make a pilgrimage to Bishop Healy's grave. Could any author ask more?

PATRICIA MCGOWAN

Ecumenical Publication

THE THIRD HOUR
Issue VI
The Third Hour Foundation
P.O. Box 6, New York 21, \$2.00

This publication—slender and hopeful between its green covers—gives us a well-rounded picture of Christian thought and attitude in the present times. Heralded by Auden's two

poems, Helene Iswolsky presents the whole issue in her article, "Of Publicans and Pharisees." Sensitive and compassionate, sometimes humorous, she paints a lucid and tender picture of the true spirit of the Church and indicts those who dare sit in judgment upon it. "False News" is Denis de Rougemont's title for a powerful denunciation of those who would murder God and anathematize our world as absurd. Step by step Dorothy Day takes us on a pilgrimage of the spirit in her appraisal of "The Way of a Pilgrim" that puts simple, everyday contemplation within our reach. In another realm, a beautiful lyrical note is struck by Arthur Lourie's "Fear of Plato and Pushkin," a poignant appeal for a return to classical tradition. Jacques and Raissa Maritain call us to the highest form of contemplation and Bishop John of San Francisco to the true spirit of poverty. Joining ecumenic hands, Pastor Von Schenk, the Rev. Schmemann and Father Tavad, respectively Lutheran, Orthodox and Catholic priests, write three beautiful articles representative of their own creeds but Catholic in the widest sense of the term.

This space is too small to describe all the good things said and the trends of consciousness opened by the many well-known writers who crowd the issue, from Maria Sulzbach to Father Voillaume. For this reviewer, the very soul of the publication, a heart in its midst, is in two poetic contributions: "From a Log-Book" by an anonymous writer, but undoubtedly one very close to God, and "The Spirit of the Lord," Rev. Michael Scott's great psalm.

ANNE TAILLEFER

Outside the Mainstream

THE CATHOLIC CHURCH AND THE AMERICAN IDEA

By Theodore Maynard

Appleton Century Crofts, \$3.50

It is well for us to be occasionally reminded that we in America live in a Protestant country. Theodore Maynard in a studied attempt to show the compatibil-

ity of Catholicism and Americanism has been more successful in showing that Catholics as such have been somewhat outside the mainstream of American life. In a readable book that will fill the void of incidental facts about the Church in America that many of us have, we are left with no doubts that to be a good Catholic is to be an American exemplifying the finest qualities of this nation. We are impressed with the knowledge that Catholic political thought played a strong though indirect role in formulating American democratic principles in both the Declaration of Independence and the Constitution. Furthermore, the physical and cultural contributions of the Catholic immigrant to the growth of modern America are demonstrated in positive terms.

Maynard, however, tells us quite frankly by means of his anecdotes and conclusions that we American Catholics have failed to Christianize American life. He is hardly critical of the many phases of Catholic society in this country of ours, still the information he works with is implicitly reproving. Thus, in the past struggle to keep its head above water, the Church is shown as having been infiltrated with some of the least desirable characteristics of non-Catholic American life.

We see the anomaly of the Catholic capitalist acting as if the social encyclicals did not exist. Materialism is evident again in the expensive churches and schools that are erected often out of keeping with the communities that they serve. Our Catholic colleges, too, ape the secular aim of preparation for this life. Maynard deplores that Catholic colleges and universities cannot compete with the best of the secular schools. Shouldn't we, rather, deplore the fact that the Catholic school with its end of integrating the whole man into God's plan would even attempt to compete with the fragmentation processes that accompany such advanced techniques of specialty training?

Urbanization with its consequent tendency toward disintegration of the family is another trend that Maynard feels the Church should have stemmed. On this point he observes that "the cramming of almost the whole body of the Irish into the cities was little short of a disaster." Maynard quotes Bishop Spaulding of Peoria as saying that the cities caused the great expense of orphanages and asylums which "would be hardly needed had the mass of our people settled upon the fertile lands." The story is being repeated. I see it in the hospital for the insane and in the children's homes in my neighborhood just outside New York. The Irish and Italian children are being replaced by the Puerto Rican. The city once more has begun to ask its price.

Theodore Maynard deserves our thanks for pointing out the strength and diversity of the Catholic Church. He has particularly made the point of the great effect the Church can have on this nation. By showing how we as Catholics have fallen short, he may shake some of us out of our complacent thought that all's well with the world.

HUGH SHORT

A Disappointing Miscellany

POETS AND MYSTICS
By E. I. Watkin
Sheed & Ward, \$5.00

Mr. Watkin has fallen victim to this temptation and it is a pity for this miscellany of essays does not make a book. It is a somewhat haphazard collection without a unifying thread.

No one familiar with Mr. Watkin's earlier work, notably *The Catholic Centre* and *Catholic Art and Culture*, will be surprised to hear that this volume contains some excellent chapters, particularly those dealing with the mystics. The chapters on Dame Julian of Norwich and Margery Kempe are especially worthy of note, although, in common with some of Margery's contemporaries, I cannot share the author's evident predilection for the rather belligerent Margery Kempe, whose major claim to fame still seems to be that she is the author of the first book written in English.

When writing of the mystics, Mr. Watkin is an acknowledged expert, and we owe him a debt of gratitude for his masterly portraits of the lives and work of those mentioned here. He is perhaps a little less fortunate in applying his theory of *anima* and *animus* to that baffling bard, William Shakespeare. Though making no claim to be a Shakespearean expert, I cannot help feeling that it is hardly fair to the poet to dismiss his clowns and comic characters as "vulgar," when surely they are a lovable and immensely important facet of his genius.

Perhaps the most valuable chapter in the book is that on Dom Augustine Baker, Benedictine author of the spiritual classic *Sancta Sophia*. Here the author is in his element, and at his very best, both in his discussion of the system of prayer evolved by Dom Augustine, and in his fascinating study of the life of a saintly monk about whom too little is generally known.

JANET KNIGHT

Mariology for Laymen

MARY IN OUR LIFE
By Rev. William G. Most, Ph.D.
Kenedy, \$4.00

This is an introduction to the spiritual life for laymen. It differs from most spiritual directories in that it is organized around an unusual theme: the part played by the Blessed Virgin in the spiritual destinies of men in the past and in the present. The author states this theme more precisely: "God has given to Mary an all-pervading place in the work of the Redemption; therefore, if we wish to imitate the ways of God as perfectly as possible, we should give her a corresponding place in our lives."

The book is divided, quite appropriately, into two sections which answer the *why* and the *how* of spiritual progress through Mary. The first of these sections contains a full explanation of all the dogmas relating to Our Lady and is characterized by a special emphasis on the principle of *consortium*—"the constant sharing of Mary, at every point, in the life and work and lot of her Son." Father Most holds the opinion, common among theologians we are told, that the application of this principle to Mary's life suggests that she co-operated immediately and officially in the redemp-

tion on Calvary itself. It would follow then that "*what the Eternal Father accepted was a JOINT OFFERING, made by the New Adam, and, through Him, with Him, and subordinate to Him, by the New Eve.*" Father Most draws further reasons for this belief from papal pronouncements on Mary's share in the redemption, numerous examples of which have appeared within the past century. One very forceful statement of Benedict XV reads: "With her suffering and dying Son, Mary endured suffering and almost death. She gave up her mother's rights over her Son in order to procure the salvation of mankind, and to appease the divine justice, she, as much as she could, immolated her Son, so that one can truly affirm that together with Christ she has redeemed the human race." The interpretation of the co-redemptive activity of Our Lady recommended by Father Most not only associates her more closely with the Savior but also fulfils all the connotations of the New Eve concept, upon which the Fathers of the Church dwelt very frequently: "Mary, says St. Irenaeus, undoes the work of Eve. Now it was not just in a remote way that Eve had been involved in original sin; she shared in the very ruinous act itself. Similarly, it would seem, Mary ought to share in the very act by which the knot is untied—that is, in Calvary itself."

The second section of *Mary in Our Life* presents the basic principles of spiritual theology with special reference to the Blessed Virgin's example and help in all the phases of the soul's growth in love. It stresses the great value of a total consecration to Mary and offers precise, feasible suggestions for a Marian rule of life. These chapters are an harmonious unification of the ascetical teachings of St. Thomas Aquinas, St. Francis de Sales, St. John of the Cross, St. Teresa of Avila, St. Thérèse of Lisieux, and St. Louis de Montfort.

Mary in Our Life is a work of scholarship and, for those who will use it as such, a very practical teaching aid. The clarity of the text, the helpful use of repetition throughout the work, and the inclusion of appendices at the end of the book manifest the determination of a highly skilled teacher to make every effort to facilitate understanding.

DENNIS SHEA

Mary Appears to Bernadette

BERNADETTE & LOURDES
By Michel De Saint-Pierre
Trans. by Edward Fitzgerald
Farrar, Straus & Young, \$3.50

On February 11, 1858, a fourteen-year-old peasant girl of a poor family of Lourdes saw a vision of Our Blessed Mother. Within the next few weeks she was honored with

seventeen more "visits." Michel De Saint-Pierre gives a factual, but fascinating story of these visions and of Bernadette Soubirous, who was used as God's instrument in the manifestation of His miracle.

Describing actions and conversations, he goes into detail about the attitudes of the village people, the clergy, the town's officials, journalists, and scientists. Visitors poured into Lourdes by the thousands to pray, to be healed, or just to satisfy curiosity. Freethinkers and skeptics scoffed. And the Church remained silent for four years before it declared the truth of the visions and the cures.

Throughout all the excitement of the crowds, the endless questioning and probing by the officials and visitors, Bernadette tried to live a fairly

normal life—going to school, playing with other children, living at home with her family. (She and her family steadfastly refused all money and gifts that were offered even though they were very poor.) She was a simple, honest, unintellectual child who knew from the time of the visions that her life would be one of suffering. "And all witnesses and biographers agree in telling us that in those years 1858 and 1859 the child was racked by asthma, harassed by crowds, spied upon, admonished, tormented and exhausted."

She entered the convent and as Sister Marie-Bernard she accepted increased sufferings humbly and lovingly until she died at the age of thirty-six.

Bernadette is a saint, but she remains in the background. Our Lady of Lourdes, the miracles she performed with God's grace, her request for a chapel, her expressed desire for pilgrimages and prayers, are the important part of the book and are dealt with as such in an interesting and straightforward manner.

PEGGY SHORT

Man of the Church

THE LAST OF THE FATHERS

By Thomas Merton
Harcourt, Brace, \$3.50

The Last of the Fathers is one hundred sixteen very readable pages by St. Bernard of Clairvaux, Pope Pius XII, and Thomas

Merton, as forceful a group of spiritual writers as any truth-hungry man might be fortunate enough to spend an evening with. Not that an evening would be sufficient to digest the contents or make them his own, for all three writers are well worth pondering deeply.

Thomas Merton has written this work because "In order that the encyclical *Doctor Mellifluus* be better understood, it was decided that someone should write a brief commentary on it, adding at the same time a few pages on St. Bernard's life and on his written works." That is exactly what *The Last of the Fathers* is, and Father Merton has accomplished his purpose with the economy and interest that result from good workmanship.

"The principal theme of *Doctor Mellifluus* is St. Bernard's teaching on charity and the elevation of the soul to divine union by the mercy of Him Who has 'first loved us.'" The Holy Father exhorts and encourages the faithful and the clergy to the practice of Bernard's doctrine by the assiduous meditation of the saint's writings the while he explains and praises them. In his commentary, Father Merton ably seconds him and also puts in a word or two of his own on false mysticism and the primacy of contemplation, "bearing fruit not so much in material works as in true love for all men." These are always Father Merton's "platform," and happily he has the knack of communicating not only what he means but also his own urgency to others with a minimum of antagonism aroused. In fact, in this book this minimum is even more minimized—which is perhaps indicative that Thomas Merton is fast disappearing into that silence he so loves in order that the truth with which he is concerned may shout the more effectively.

To love is to belong to—to be possessed by—all, in all save sin, and St. Bernard is a lover before all else. Yielding himself wholly to the Divine Wisdom in all the happenings of his soul, he is freed into God

and His Christ, the Church. Bernard is the "Man of the Church," a builder, for partaking of wisdom he can only serve its purposes, and it is the purpose of wisdom to order creatively. Wisdom builds not with bricks nor words, but with liberty. Where does Bernard obtain the wisdom which permeates all the operations of his soul, which nourishes him and by which he nourishes? Yielding himself to God in prayer, he is freed to receive the Divine Likeness, the Word, the Spouse of the soul; by His Son's obedience to the breath of the Holy Spirit in all things, God accomplishes Himself in Bernard's soul. And this is the source of the extraordinary strength of intellect whereby "the Mellifluous Doctor makes his way with deliberate care through the uncertain and precarious circuits of reasoning, not trusting in the keenness of his own mind, nor depending upon the labored and artful syllogisms which many dialecticians of his own time frequently abused, but like an eagle, attempting to fix his eyes on the sun, he pushes on with swift flight to the summit of truth." Here also is the source of "that Divine Love which burned so mightily in the Doctor of Clairvaux" and which "must be rekindled in the hearts of all men, if we desire the restoration of Christian morality, if the Catholic religion is to carry out its mission successfully, and if, through the calming of dissension and the restoration of order in justice and equity, serene peace is to shine forth for a worn and anguished humanity."

Prayer too is the source of St. Bernard's life of activity. His intense union with God leads him to declare, "I do not regard any of the affairs of God as things in which I have no concern." And, "We sons of the Church cannot on any account overlook the injuries done to our Mother... we will certainly take a stand and fight... for our mother with the weapons allowed us." This is indeed a Christian manifesto, and Bernard is not the man to stop at words. He makes all God's concerns his own. As a monk his fighting equipment may be curtailed, but undaunted by lack of material weapons, he will take advantage to rise to battle "the world-rulers of this darkness" in "the high places." And in this cause he undertakes labors the immensity of which would decimate a man of like frailty were he not supported by his Love.

JOSEPH E. NORTON

"A Purchased People"

HOLY MASS

By A. M. Roguet, O.P.

The Liturgical Press, cloth \$1.75, paper \$.90

This is a book for us latter-day publicans who inhabit the rear pews at Mass or prefer

the S.R.O. Masses on Sunday. It inflicts a (perhaps not unintentional) salutary lash to the conscience in the opening chapter on "The Congregation"—the congregation, the Church with "Jesus in the midst," a "purchased people."

In the succeeding chapters Père Roguet studies the Mass "from its ritual acts," providing much information on the history of the Mass as he does so, and emphasizing throughout and especially in Chapter XIII its reality as a "memorial" of the *future* coming of Christ as well as the past and as an act in the "real present."

This is not a book of meditations or allegorical explanations (which Père Roguet deplores as reducing the Mass to a "succession of tableaux").

It is a study of the Eucharist as the central fact of our lives, our "Daily Bread," and of the prayers and acts of Mass in their actual mystical significance. It made me realize that I have never understood the Mass in its reality. And it did this in such simple language that it might have been a discussion carried on over after-dinner coffee.

It is a little book, unforbidding. The reviewer runs the risk of being more wordy than the author. I should like to add, however, that I found the parenthetical references to sources distracting; I would have preferred footnotes.

AGNES G. NEVIN

BOOK NOTES

All in Good Time by G. B. Stern (Sheed & Ward, \$2.50) is an unusual and rather exasperating convert story. The first half of the book I found extremely irritating; the author seemed to go off on long and unfunny tangents. Then suddenly in the second half I found myself absorbed in her story, and finished the book feeling completely in sympathy with her. However, my reaction to the book is still ambivalent. Read it and make up your own mind.—D.D.

A book of thoughts and reflections on vocations to the foreign missions, *Forward with Christ* by Paul Manna, P.I.M.E., and Nicholas Maestrini, P.I.M.E., (Newman, cloth \$2.75, paper \$1.00) will be of special value to Catholic youth and to those responsible for presenting them with a clear idea of the exalted character of the missionary vocation in the Church. The book combines deep realization of the spirituality of the missionary with practical details of his life. One regrets that the writing is uneven and a bit too rhetorical.—D.D.

Spiritual Childhood by Monsignor Vernon Johnson (Sheed & Ward \$3.25) is a penetrating study, meant not as a replacement for St. Thérèse's autobiography but as a companion to it. The doctrine of abandonment, of love and trust, is here beautifully analyzed and the depths in St. Thérèse's teachings are here plumbed for us.—D.L.B.

The Philosophy of Being by Rt. Rev. Louis De Raeymaeker (B. Herder, \$4.95) is a faithful presentation of Thomistic thought on the reality of being. In his synthesis the author through concise explanations of the nature of being brings the reader to his thesis that Absolute Being is the ultimate explanation of all contingent being. It is the reviewer's opinion that this book is not intended for those unfamiliar with philosophical terminology, though certain chapters could be used in connection with other texts.—P.A.Y.

The Springs of Silence by Madeline de Frees (Sister Mary Gilbert) is an excellent autobiography which we regret we overlooked (published by Prentice-Hall, \$2.95). It is a refreshing exception to the usual stories of convent life written by nuns who feel they must be sweet and coy and tell a quota of gently amusing anecdotes. Sister Mary Gilbert's book is a wonderful combination of depth and simplicity. She reveals so well the human longings and weaknesses of a girl who goes away to be a nun yet the story never bogs down to the sentimental "religish" plane. She is always the spouse of Christ striving for total union with Him. Her book is exceptionally fine.—D.D.

Church Unity

is an earlier issue of INTEGRITY related to the subject of conversion. It's available at 25¢, and contains these articles: *Dilemmas of The Intergroup Apostolate*, by Albert S. Foley, S.J.; *We Live in a Non-Catholic Community*, by Mary Reed Newland; *Leaving the Ghetto Behind*, by Dennis J. Geaney, O.S.A.; *The Whole Truth*, by E. I. Watkin; *East and West Can Meet*, by Helene Iswolsky. Write Integrity, 157 East 38th Street, New York 16.

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AN APPEAL

The Indian Missionary Society of St. Francis Xavier of Pillar earnestly asks your help. Founded fifteen years ago by Indian Catholics to work for the conversion of their 99% non-Christian brethren, the society takes on a new importance in these days when the outlook for foreign missionaries in India is quite bleak. This society, working to keep alive and to build up the Church in India, urgently needs financial assistance. Help in the form of money, materials for building, and other articles may be sent directly to the Superior of the Pillar Missionary Society, Goa, India, or to Father Protasio Soares, 221 Kilburn St., Fall River, Mass.

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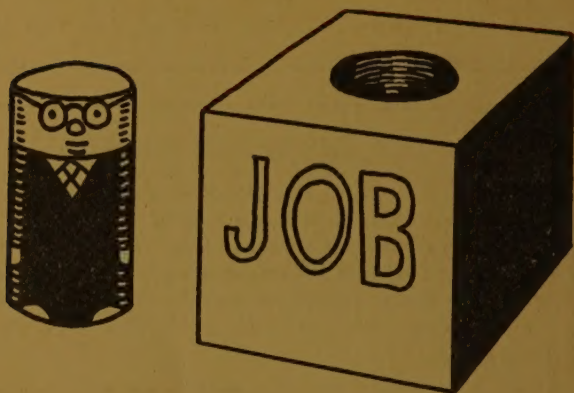
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